The
Non-Subscribing Presbyterian

PRICE TWOPENCE
3s. per annum pos free

No. 212. MARCH, 1925.

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Christian Courtesy.

It may be asked at the outset how far the adjective "Christian" is needed to qualify or emphasise the significance of the term "Courtesy." Does not the latter give us all we can reasonably ask for the betterment or the improvement of life? Courtesy, rightly understood, does indeed go a long way. It sweetens and smooths daily intercourse, adds attractiveness to social occasions, heightens the pleasure of even casual encounters. If such a spirit of courtesy were more common in these bustling days when manners tend to become brusque, verbal give-and-take curt if not cross, much that might soften and ameliorate would ensue. How much courtesy seems a matter of climate or social characteristics! We remember the striking contrasts even to be noted in the same countries. The Northern German, especially the Prussian, is brusque, if not overbearing to a degree. A request for information is answered with almost rude abruptness. But in Bavaria, the simplest peasant is courteous and kindly, ready to go out of his way to do a favour or point out the traveller's way. The same contrast is equally marked when the traveller passes from Northern Ireland to the South.

But the addition of the word "Christian" increases the quality of courtesy and strengthens its obligations. Consideration for others, expressed either in spoken word or accomplished deed, the readiness to put ourselves in another's place, all this is the very essence of Christianity. Because of his ability to do this, St. Paul has been described as the first Christian gentleman. When he could say: "I have became all things to all men," he had fulfilled the demands of the best Christian Courtesy as affecting spiritual things.

Yet how far removed from truly Christian courtesy of this kind, is much religious intercourse. The hectoring manner, the brusque address, the rasping reply, the curt, inquiry, how inimical these are to smooth intercourse or even to friendly understanding. But we have heard even these things condoned as if they were virtues! "I believe in saying what I think," says one. "I don't mince my words," says another. "I gave him a piece of my mind," says a third. Doubtless, the three gained personal satisfaction, but they did not copy the spirit or accomplish the end of true Christian Courtesy. We might secure pertinence of word without committing any insincerity of speech and make social intercourse easy without hazarding the cause of truth. There are occasions when the supreme example of Christ might enjoin discreet silence: "Like a sheep before its shearer is dumb, so he opened not his mouth." To be able to show restraint in act or word, when the occasion requires is really a kind of courtesy, even though of a negative kind. But to say a positive word without wounding, or to tell an unpalatable truth and make the latter attractive, demands all we mean by Christian Courtesy. It is worth while attempting to make this quality more common, than it is even amongst professing Christians.

Notes of the Month.

As a result of his three months' absence in America, the editor will be compelled to relinquish temporarily the duties of his editorial position. The very full and arduous programme he is to undertake on behalf of the American Unitarian Association, will make it impossible for him to carry on here. Fortunately, in the predicament he has been able to obtain the services of the Rev. Alfred Turner, who formerly was for so long the Editor of the Magazine. Mr. Turner has kindly made himself responsible for the publication of the Magazine in April, May and June. Will our various correspondents kindly give him their co-operation and let him have any contributions for the Magazine, not later than the 16th of each preceding month? By promptness of desptach they can secure not only the inclusion of their reports, but also assist the acting editor to have the Magazine printed by the last Sunday of the month preceding the month of issue.

* *

The Annual Sermons and Meeting of the Belfast Domestic Mission, are fixed respectively for March 8th and March 9th. The Special Preachers and Speakers, the Rev. Alex. Gordon, M.A., is too well-known to need a recommendation in the North of Ireland. As an old friend of the Domestic Mission his advancing of its cause will be whole-hearted. It is of interest to mention that the Second of the Two Services he will conduct in the First Church, Rosemary Street, on March 8th, will be of a United character, the three other Belfast Congregations having kindly consented in this way to mark the cause of the Mission as their own. The Annual Meeting will be held in the Central Hall, on Monday, March 9th.

We are glad to learn that there is a chance of a visit to the North of Ireland, of Dr. George Jessel, the President of the Laymen's League. His coming, which would be his first visit to the North of Ireland, would cement the links of fellowship in kindred work, which the Laymen's League came into existence to create. While he could tell of what is being done in England he could also have an opportunity of understanding the nature of our enterprise here. We hope that his visit may be satisfactorily arranged for either March or April.

* *

It is desirable that accounts in connection with the Non-Subscribing Presbyterian Church Calendar for 1925, should be settled as soon as possible. The Rev. A. L. Agnew, will therefore be glad to hear from any persons who have returns to make. If these are forthcoming it is hoped that the publication of the Calendar will be specially satisfactory.

* *

We would again call the attention of local treasurers of the Orphan Society to the fact that annual subscriptions should reach the Hon. Treasurer by the 21st of this Month, and that the lists of subscribers should also by the same time be sent to the Rev. Alfred Turner, the Secretary.

The Business Agent, the Rev. G. J. Slipper, earnestly asks for the early payment of all outstanding accounts for the Magazine. Some of these are now considerably over-due, and it would greatly facilitate the balancing of the accounts if prompt payment were the practice.

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BELFAST CHAPTER

meets in the CENTRAL HALL, ROSEMARY STREET, at 8 p.m., Third Thursday of the month, October to May, inclusive.

OBJECTS (inter alia).

To encourage laymen to take a more active part in the work of the Churches.

To form a bond of union and closer co-operation between the members of the various congregations.

The Committee invite those who are not already members to join. The minimum subscription is 2/6, and further particulars may be obtained from—

MR. FRANK A. ROBINSON,
Anchor Lodge, Holywood, Hon. Sec.
MR. J. H. GILLILAND,
33 Gresham Street, Belfast, Asst. Hon. Sec

Temperance Notes.

Prohibition, Insanity and Wireless.

And I suppose we might add, Cross Word Puzzles. For it is this way. During the last month I have reeefved three independent communications, drawing my attention to figures showing an appreciable increase in cases of insanity in certain cities in the Prohibition Country of America, and each correspondent infers Prohibition to be the cause of the increase. Probably if I examined the statistics over a period of years, I should find the increase some good few years after the Prohibition Laws came into force. At any rate it is wonderful what you can do with tables of figures. But apart from that I have yet to learn (and surely others will say the same), that abstention from alcohol will affect (ot is likely to affect) the brain ! I could well imagine such abstention likely to improve the functioning of those delicate fibres, the nerves.

Personally I am not at all surprised to learn that insanity is on the increase ; and in countries that have not yet enforced Probition. It is a very exciting age in which we are living. The very rapid (indeed startling) advance in scientific knowledge, with the resultant wonderful inventions, is causing the world, as it were, to be moving faster than any are able to keep within step. It is unnecessary to enumerate them, and space does not permit. Some find it hard, and apparently a few others find it impossible to adapt themselves to these rapidly changing conditions. Probably the next generation will be better prepared. These changes, too, came so soon after that world shaking war, which in itself had unnerved millions. Many have never been able to settle down after that terrible ordeal. We are not alone referring to those directly engaged in the hostilities. There is a sense in which none of us will be the same again. It must have affected all save the absolutely unimaginative. We are told in all seriousness that this Cross Word Puzzle invention has become a craze because it has given the people something to help them forget themselves for a while, they find it an absorbing amusement in solving these easy and fascinating problems. But to blame Prohibition !

The War, Alcohol and Nerves.

Have we forgotten already the necessary war time restrictions ? In those days every ounce of energy (physical and nervous) was required to be as efficient as possible. Anything that stood in the way, or was considered likely to stand in the way, of such efficiency had to go. In consequence the Drink Traffic was very materially restricted, for in those days at least, it seemed to be common knowledge that alcohol impaired the working of the human machine. What short memories some have !

The Need of the Age.

All ages, but perhaps this age in particular, is a simple faith and trust in Him who made this wonderful world. It is a wonderful world in which we are placed—an inexhaustible storehouse. Just hold His hand, and " be not afraid."

THINGS UNSEEN.

There is a hidden side to all we see,
Grander, more lustrous, more alive and free;
'Tis only with the inner eye that man
The fuller glories of God's world may scan.

Some beauteous scene we view, and count it fair,
Yet we are blind to half the grandeur there ;
For where to our dim eyes seems empty air
God's Angel Hosts are massed in splendour rare.

The organ's swell sheds light as well as sound :
Singing God's praise, we all are wrapped around
With colour bright as rainbow-arch above,
The blue of worship and the rose of love.

If we could open our fast-holden eyes,
We should behold from every church arise
Far-circling colour clouds of praise and prayer,
For humblest worship finds its echo there.

While as the pulsing clouds rise high and higher,
Adown their track sweeps forth the heavenly fire.
In instant answer ; may we gain the sight
To see that radiance round us day and night.

ANON.

Young People's Page.

"DREAMS."

Recently there has appeared the life of a South African lady writer, whose books have given great pleasure to many readers. The name of the writer as given in her books was Olive Schreiner. Living a lonely life on the veldt, in South Africa, she took note of all the features of such a life, observed to good effect the circumstances of weather and climate and absorbed all the spirit of the seasons. The result was "The Story of an African Farm," a very remarkable book, indeed. At once the writer of it became famous in many countries, and people were surprised to learn that the book was the work of a young lady. It was characterised not only by great insight into character, but was written with great charm. Having once started to use her pen with such striking effect, Miss Schreiner found publishers ready to receive her writings and readers as willing to welcome them when published. One of her books bears the title of "Dreams," and such a subject is of perennial interest to old and young alike. How do dreams come and of what materials are they made? Such questions have been asked again and again, but never have they been answered. There are different kinds of dreams—those of the poet and idealist, the day dreams of the imaginative, the dreams which come to most people between sleeping and waking. There are also dreams which have for their object the teaching of some truth or the drawing attention to some abuse which needs amendment. The "Dreams" of Olive Schreiner belong to this class of dreams. While they picture things as they are, they also portray the things that shall be. We would like to illustrate the skill and suggestive beauty of this kind of story and we therefore give one of the shortest in its completeness, in the hope that the reading of this particular dream may induce readers to become acquainted with the other parts of Olive Schreiner's book :—

"I THOUGHT I STOOD."

I.

I thought I stood in heaven before God's throne, and God asked me what I had come for. I said I had come to arraign my brother, Man.

God said, "What has he done?"

I said, "He has taken my sister, Woman, and has stricken her, and wounded her, and thrust her out into the streets; she lies there prostrate. His hands are red with blood. *I* am here to arraign him; that the kingdom be taken from him, because he is not worthy, and given unto me. My hands are pure."

I showed them.

God said, "Thy hands are pure.—Lift up thy robe."

I raised it; my feet were red, blood-red, as if I had trodden in wine.

God said, "How is this?"

I said, "Dear Lord, the streets on earth are full of mire. If I should walk straight on in them my outer robe might be bespotted, you see how white it is! Therefore I pick my way."

God said, "*On what?*"

I was silent, and I let my robe fall. I wrapped my mantle about my head. I went out softly. I was afraid that the angels would see me.

II.

Once more I stood at the gate of Heaven, I and another. We held fast by one another; we were very tired. We looked up at the great gates; the angels opened them, and we went in. The mud was on our garments. We walked across the marble floor, and up to the great throne. Then the angels divided us. Her, they set upon the top step, but me, upon the bottom; for, they said, "Last time this woman

came here she left red foot-marks on the floor ; we had to wash them out with our tears. Let her not go up."

Then she, with whom I came, looked back, and stretched out her hand to me ; and I went and stood beside her. And the angels, they, the shining ones who never sinned and never suffered, walked by us to and fro and up and down ; I think we should have felt a little lonely there if it had not been for one another, the angels were so bright.

God asked me what I had come for ; and I drew my sister forward a little that he might see her.

God said, " How is it you are here together to-day ? "

I said, " She was upon the ground in the street, and they passed over her ; I lay down by her, and she put her arms around my neck, and so I lifted her, and we two rose together.

God said, " Whom are you now come to accuse before me ? "

I said, " We are come to accuse no man."

And God bent, and said, " My children—what is it that ye seek ? "

And she beside me drew my hand that I should speak for both.

I said, " We have come to ask that thou shouldst speak to Man, our brother, and give us a message for him that he might understand, and that he might———"

God said, " Go, take the message down to him ! "

I said, " But what *is* the message ? "

God said, " Upon your hearts it is written ; take it down to him."

And we turned to go ; the angels went with us to the door. They looked at us.

And one said—" Ai ! but their dresses are beautiful ! "

And the other said, " I thought it was mire when they came in, but see, it is all golden ! "

But another said, " Hush, it is the light from their faces ! "

And we went down to him.

Re-Reading of Books.

After one has passed the middle period of life, or even long before that, it is interesting to note what books he spontaneously turns to, and re-reads. The present generation are not inclined to re-read anything, not having yet learned that reading is a faculty to be acquired, not a natural gift, at least not to those who are spoiled by our current education and habits of life. The most of our reading leaves as little mark in our own education as the foam that gathers round the keel of a passing boat. The art of right reading is as long and difficult to learn as the art of right living.

The choice of books is really the choice of education, of a moral and intellectual ideal, of the whole duty of man. Do the choices we made in youth retain anything of their first freshness and stimulus for us, or have our old favourites lost their charm, and become completely outgrown ? On taking down from the shelves for the twentieth time or more a favourite author of mine this present winter, I said to myself : " There is no test of a book like that : can we, and do we, go back to it ? " One's own experience may be looked upon as the experience of the race in miniature. If one cannot return to an author again and again, is it not pretty good evidence that his work has not the keeping qualities ? One brings a different self, a different experience to each re-reading and thus in a measure brings the test of time and change. Yet there is always difficulty in going back. It is difficult to go back after some years to live in a place from which one has once flitted. Somehow things look stale to us. Is it our dead selves that we encounter at every turn ? Even the old homestead has a certain empty pathetic look. In the journey of life there is always more or less pain in going back—somewhat of an innate dislike—the watchword of the soul is onward.

Human nature is essentially the same in all ages, and we never outgrow our real pleasure in simple, common, human things, or if we do, so much the worse for us ; hence we find that the books to which we return and that stand the test of time and change have pre-eminently this quality of simple, universal everyday experiences, with, of course, some glint of that light that never was on sea or land,—the light of the spirit. We go back to books for two motives : one, because we want to recover some past mood or experience to which the book may be the key ; and the other from the perennial sources of pleasure and profit which a good book holds ; in other words for association and inspiration. I expect it was with such motives as these that I recently re-read Vernon's " The Harvest of a Quiet Eye." That book in youthful years led me to Wordsworth, that book belongs to my early recollections of home, and has coloured my past experience beyond words to express, leading me in after years into a warm friendship with its saintly author. I sat alone with life's memories while re-reading that Wordsworthian book.

In our intellectual experience there can probably be but one first time in reading a book. We go back to an author again and again ; yet in all save a few exceptional cases the pleasure of the second or third reading is only a lesser degree of the first. On the other hand, a favourite piece of music one may hear with the same keen delight any number of times. Is it because music is so largely made up of the sensuous, at least to a greater extent than is any other phase of art ? It is the same with perfumes, flavours, colours : they never lose their first freshness to us. But a book or a poem we absorb and exhaust more or less,—that is, as to its intellectual content ; and if we return to it, it is probably for some charm or quality that is to the spirit what music or perfume or colour is to the senses, or what a congenial companion is to our social instincts. There is a sense in which a book once properly read becomes a sucked orange, but there are a few that become dearer to us as time passes, and to which we always return with increasing interest. The sense of companionship adheres to them, they are our books, they were written for us, they become a part of our lives, and they do not drop away from us with the lapse of time. Contemporary judgment is unreliable about such books. It is like trial by jury, the local and accidental play so large a part in the verdict. The next age, or the next, forms the higher court of appeal. In the same way a man's future self corrects or sets aside his verdict of to-day. His later life re-affirms his first opinion and choice n but a very few.

Only so far as authors represent states of mind and spirit that are likely to return again and again, and not to be outgrown in the progress of the race, are we likely to come back to them, or is the future likely to feel an interest in them. A path or road becomes obsolete when there are no more travellers going that way ; and an author becomes obsolete when there are no more readers going **his** way. I find myself returning again and again to Wordsworth, Emerson, Martineau, Amiel and Burroughs, and do not realise the cooler ardour that years bring to every man. I find myself closer to Wordsworth and Emerson than I was twenty years ago, and Martineau still holds me as the prophet who sets on the **surest** basis a Personal yet Universal Father, which was the theology of Jesus, and to me it is paradise regained to walk through Nature with Burroughs, with a growing sympathy towards his wide horizon and trust in the vast Unknown, and Amiel with his " malady of the ideal " has almost taken the place of Thomas á Kempis as the choicest book of the heart.

There are few readers of the critical literature of the times who do not turn again and again to Matthew

Arnold's criticism, not only for the charm and the style, but for the currents of vital thought which it holds. One may not always agree with Arnold, but for that very reason one will go back to see how it is possible to differ from a man who sees so clearly and feels so justly. Arnold's view is not final, any more than is that of any other man, but it always challenges our common sense, and we see the Emersonian truth—

"Where'er the trees grow biggest,
Huntsmen find the easiest way."

We go back to our favourite books, not so much for the amount of pleasure we have had in them, as the **kind** of pleasure they have given us. There is a pleasure both in books and in life that is inconsistent with health and religion, and a deeper pleasure arising from inner harmony through individual choice. We seldom go back to exciting books, they do not leave a good taste in the mouth, nor to the dull books, which leave no taste at all in the mouth, but we return, as time goes on, to the quiet, mildly tonic and stimulating books—books that have the virtue of sanity and good nature, and keep faith with us. An enduring fame in men or books is of slow growth. The man of the moment is rarely the man of the eternities. If your name is upon all men's tongues to-day, some other name is likely to be there to-morrow.

The author who seems to me best worth reading and re-reading and will best repay careful studying, not only for to-day but for the future is Ralph Waldo Emerson, whose life's creed might be summed up as follows—

"Thou shalt not profess that which thou dost not believe.

Thou shalt not heed the voice of man when it agrees not with the voice of God in thine own soul.

Thou shalt study and obey the laws of the Universe, and they will be thy fellow servants.

Nature shall be to thee as a symbol. The life of the soul in conscious union with the Infinite shall be for thee the only real existence. Each generation begins the world afresh, in perfect freedom, the present is not the prisoner of the past, but to-day holds captive all the yesterdays, to judge, to accept, to reject their teachings, as they are shown by its own morning sun."

"Soon pass the judgments of the hour,
Forgotten are the scorn and blame;
The word moves on, a gladdening power,
And safe enshrines the prophet's fame."

G.V.C.

The Moderators' Address.

[Broadcasted on Behalf of the Non-Subscribing Presbyterian Church of Ireland, on February 15th, 1925, by the Moderator, the Rev. S. E. Bowen.]

My address is based on two Bible narratives:—The Stories of the Tower of Babel and of the Day of Pentecost.

The story of the Tower of Babel is evidently an attempt to explain why the races of mankind speak so many different languages, and incidentally it utters a warning and a rebuke, for the confounding and the dispersing were the results of the actions of men in their attempt to satisfy an unruly ambition.

They would not only possess the earth and all it contains, but in their sefishness and their pride they would lay claim to the highest.

The Tower shall "reach unto heaven." But selfishness never spells fellowship—Pride knows no comrade. Hence the fate of that ambition, and Babel has ever since been the reward of all those who have contrived and worked in that spirit.

An alliance based on selfish interest may be possible for a time—but without some higher interest how long will it survive? Does it not contain in its own nature the seeds of disruption? And by and by at the time of its apparent success, they come to fruition in misunderstanding and distrust and perhaps in conflict and irreparable loss.

Do we not find here the root cause of all animosities and of every war? The lust for power and possession—the selfish asking for more than his due, or the determined demand for that right which selfishness on the other side will not otherwise grant.

And Jesus said—"The meek shall inherit the earth."

Nearly forty years ago Dr. Louis Zamenoff—an oculist of Warsaw—conceived the idea of an international language—Esperanto—one simple in construction and easy to learn. By means of this language peoples of different countries and different speech would be able to communicate their thoughts and their dealings to each other.

In our time perhaps the value of a new and easier means of communication is reckoned chiefly by its commercial usefulness. The real worth, however, of all means of communication, in the long run, is estimated by the amount of good feeling men have thereby been able to create, and of good-will they have been able to establish. So there is a noble aspect to this idea of Zamenoff's of providing means to enable peoples of different countries to speak to each other, for conversation might lead to understanding and understanding to agreement and agreement to friendship. And there is nothing so much needed anywhere to-day as understanding and friendship. How much hardship might friendship dispel?

We prize the ability to converse in several languages. How much greater the possession of that universal language about which the miracle of Pentecost Day speaks?

When men, because they were in a new and different spirit spoke a new and a better language and all, even those to whom their speech was unintelligible before, understood them now; for they spoke the language of the spirit, the language of men as men, the speech of their hearts and in interpreting their hearts' desires. They struck in other natures chords of love and sympathy.

This was the language Jesus spoke, and the humble of His time understood—"The common people heard Him gladly.'

"In holy words which cannot die,
In thoughts which Angels learned to know
Christ spoke."

Whenever the miracle of Pentecost has been performed again in the lives of men and women we have witnessed the same grand effect.

We don't know that love and sympathy have ever failed, and they have been tested under all possible circimstances.

Livingstone spoke love and sympathy to the primitive natives of darkest Africa and they awakened in their simple natures reverence and love for one who was so strong and so good.

Donald Hankey in his sympathetic approach of men whose lot is hard, found, although their religion was inarticulate, that they possessed a profound admiration of the things that really matter and an absolute belief in the Christian virtue of unselfishness, generosity, charity and humility.

Hellen Keller was born blind and deaf. In that utter darkness and unbroken silence what possibility for her, one might ask, of acquiring knowledge of any kind! And yet one who could speak the language of the heart taught her, with great tenderness and love, to know a world full of beauty, hope and possibility, and opened up in her the undreamed of capacities of intercourse with that new world of life and thought.

We enter a Quakers' Meeting, and in the silence we feel that spirit in the fellowship of Friend with Friend, and that spirit becomes significantly articulate in the service rendered by Friends to man and God—in their quiet, patient, persistent determination under all circumstances to save and to heal.

Yea, that spirit has been manifested in the lives of the truly great in every generation. It has been sounded abroad to the multitudes by Poet and Prophet, and it awaits application from

each one of us in our particular place and work.

Surely, in a Christian land, we should not be reluctant to give that spirit full, free, unrestricted sway.

The signs of its coming will be significant and unmistakable.

"These things shall be! A loftier race
Than all the world hath known shall rise,
With flame of freedom in their souls,
And light of knowledge in their eyes.

Man shall love man with heart as pure
And fervent as the young-eyed throng,
Who chant their heavenly psalms before
God's face with undiscordant song.

New arts shall bloom of loftier mould,
And mightier music thrill the skies,
And every life shall be a song
When all the world is paradise."

"Outlines of the History of Presbyterianism in Ireland."

By Dr. H. Montgomery.

The Volunteer Movement.

To this Declaration of the House of Commons, the Convention replied, on the eve of its dissolution, by an Address to the King, which concluded as follows:—

"We implore your Majesty, that our humble wish to have certain manifest perversions of the Parliamentary Representation of this Kingdom remedied by the Legislature in some reasonable degree, may not be imputed to any spirit of innovation in us, but to a sober and laudable desire to uphold the Constitution, to confirm the satisfaction of our fellow subjects, and to perpetuate the cordial union of both kingdoms."

Of the calling of this Convention, Lord Charlemont had never approved, and in attempting to regulate its proceedings by prudent counsels, he lost much popularity. On the other hand by advocating Reform, he gave offence to the Government: and thus, like other men too wise and honest to be the instruments of factions, he lost friends by maintaining principle. His memory, however, is embalmed in the grateful recollections of Ireland; and his name has lost none of its lustre in the possession of his son, the enlightened patriot and excellent man who now so worthily inherits it.

I have briefly adverted to the era of the Volunteers, which is admitted to be almost the only bright spot upon the page of Ireland's History, in order to point out the large space occupied in that illustrious Congregation of patriots, by the Presbyterians of Ulster. From its very nature—from its popular and representative constitution—Presbyterianism is the friend of liberty. Too often, indeed, in modern times, we see it disgraced, by men who bear its name leaguing themselves with the advocates of intolerance and oppression; but this arises from their practical desertion of the principles which they profess to hold. Until within the last twenty years, Presbyterianism was uniformly identified with the cause of civil and religious liberty, in every land; and three-fourths of the Ulster Volunteers were of its communion. Several of our nobility, and most of our leading gentry, merchants, and farmers, were then Presbyterians; for very few, indeed, at that period, had been drawn into the vortex of the Established Church. The ranks of the Volunteers were therefore crowded by our sturdy patriots; and many of our Ministers were placed at the head of Companies or Divisions. The late Rev. Samuel Barber, of Rathfriland, held the office of Colonel, and took an active share in all the proceedings of the three great conventions. His appointment to so prominent a situation originated thus: Lord Glyrawley had raised the Rathfriland Corps and supplied them with arms at his own cost. He seemed to think, therefore, that they owed him an unhesitating obedience in all things. But this did not accord with their Presbyterian stiff-neckedness; and he accordingly disarmed them on

account of some opposition to his lordly will. This insult was resented by all the Volunteer Corps in the district; Lord Glyrawley was deposed from the Colonelcy, and Mr. Barber, appointed in his place; and the Belfast district sent an immediate supply of arms to their brethren in Rathfriland.

The individual delegated to convey those arms was the late Rev. Dr. Bruce, then minister of Lisburn, who had declined to accept any station higher than that of a private in the ranks of his compatriots. Even then, however, at the early age of twenty-three years, he manifested singular prudence and ability, and was appointed to represent the county of the town of Carrickfergus, in the great Dublin Convention, 1783. In the proceedings of that meeting he took an active part —advocating generally, the judicious and moderate views of Lord Charlemont. He died in the year 1841, and was the last survivor of the illustrious men there assembled, including the names of Charlemont, Sharman, Flood, Grattan, Stewart, and a host of others, which will be remembered with veneration whilst history endures.

The late Rev. Dr. Black, then of Dromore, and subsequently of Derry, was a Captain of Volunteers, and a most distinguished orator in the second Dungannon Convention. He preached in his uniform, a most spirit-stirring sermon, with a drum for his reading desk; and obtained a unanimous call from the congregation of Derry, in consequence of his great talents and enthusiastic love of country. Unhappily, however, he deserted his principles through a selfish ambition, became a political persecutor of his brethren, exercised for many years an unseemly tyranny in his church, survived his early and merited fame, and died by his own hand, in the year 1818. He was a man of great ability, extraordinary address, and some amiable qualities; but, he wanted political integrity, coveted the possession of uncontrollable power, and lost his influence by the constant exhibition of a haughty and selfish disposition.

Far different was the Rev. Robert Jackson, one of my own predecessors in Dunmurry, the Captain of the Volunteer company of this district. His earthly career was very short; but he is still affectionately remembered here, by some old persons, as a truly amiable and excellent man—"one that feared God and eschewed evil."

I could readily multiply the names and offices of distinguished Presbyterian Volunteers, both ministers and laymen; but this would be, in fact, to make a catalogue of the principal inhabitants of Ulster, at a period when the name of Presbyterian was synonymous with that of patriot; and when none had yet ventured to desecrate the honourable appellation by associating it with hostility to popular rights and religious freedom.

That such spirit-stirring times and circumstances exercised an indirect influence upon the doctrines of the Presbyterian Church, may readily be conceived. Prescription and authority had lost much of their hold upon the public mind, in all things: men had begun to think and act for themselves, and Presbyterian Ministers were everywhere leaders or directors of the movement. The principles of civil and religious liberty, besides, are inseparably united: for no nation politically free has ever long remained religiously enthralled. Unitarianism, therefore, and its kindred doctrines, made considerable, though silent progress, during the palmy days of the Irish Volunteers: subscription to the Westminster Confession fell into more and more disuse: and even where it was continued, it was rather nominal than real.

(To be continued).

A summing-up of our modern system of Education—

A young Apollo, golden haired,
Stands dreaming on the verge of strife,
Magnificently unprepared,
For the long bitterness of life.

MRS. CORNFORD.

International Amenities.

The coincidence of the coming of the British and Foreign Unitarian Association's Centenary in May, with that of the American Unitarian Association's Centennial in Boston, Mass., is responsible for a very interesting scheme of religious co-operation. Selected representatives of both bodies are to take part in each other's gatherings, which are carefully arranged to permit of persons being present at both Boston and London. Thus, the American Centennial gatherings will take place in Boston from May 10th to May 17th, while the London Meetings begin on June 2nd. As early as March 7th, four British Ministers will start off, who have been selected to represent the British and Foreign Unitarian Association in Boston, but who have also undertaken to tour under the auspices of the American Unitarian Association for some weeks prior to the Boston May Meetings. Their names are Rev. R. Nicol Cross, M.A. of Roslyn Hill Chapel, London ; Rev. Alfred Hall, M.A., B.D., of Upper Chapel, Sheffield ; Rev. Lawrence Redfern, M.A., B.D., of Ullet Road Chapel, Liverpool ; and Rev. H. J. Rossington, M.A., B.D., First Presbyterian Church, Belfast. On their arrival at Boston, on March 16th, they will be given engagements there for a few days, but then will go forth separately on tours very carefully arranged in advance. These tours will cover a very wide area. Thus, Mr. Redfern, will go as far as the Pacific Coast, and concentrate on the Californian Churches. Mr. Cross will travel through the middle of America as far south as Texas, returning by New Orleans to his starting point. Mr. Hall will go west and then north as far as St. Paul, Washington and Montreal. Mr. Rossington touches at no fewer than thirty-six places in his tour—including, New York, Philadelphia, Pittsburg, Cincinnati, Kansas City, St. Louis, and as far south as Oklohoma City ; passing thence north to Chicago and other places on Lake Michigan, and returning via Cleveland and Rochester, through New York State to Massachusetts. When these respective tours are completed, the four ministers will get back to Boston in time for the Centennial Gatherings there. The Rev. J. Cyril Flower, M.A., of Cambridge, sails from Liverpool a fortnight later than the above ministers, and on his arrival at Boston will cover a shorter track, chiefly in and about Massachusetts. There are also other British representatives who go to Boston for the Centennial only, and these include a few selected ministers and important Members of our English laity. Along with them will assemble Continental visitors, one or two from distant Hungary.

When the British advance guard goes forth from Liverpool, on March 7th, a similar American delegation of four ministers selected from the American Churches will set sail from Boston, and arrive in Liverpool early enough to supply the pulpits of the four touring British ministers and also that of Mr. Flower. It is a matter of deep interest to know that all these four distinguished Americans divines will fill Mr. Rossington's pulpit in Rosemary Street on seven Sundays in March and April. They are as follows :—Rev. George R. Dodson, Ph.D., St. Louis ; Rev. Frederick M. Eliot, St. Paul ; Rev. Frederick R. Griffin, D.D., Philadelphia ; Rev. Sydney B. Snow, D.D., Montreal. Their coming to the North of Ireland—in each case, we believe, for the first time—should arouse considerable interest. They will come in connection with a unique event and it was indeed a happy thought to make it the occasion of such a religious Entente Cordiale. It should do much to effect a real unity of the spirit in the bond of peace.

The Lord's Prayer.

Matthew gives one version of the Lord's Prayer, and Luke gives another. Matthew gives it as part of the Sermon on the Mount. Luke says that as Jesus was praying in a certain place, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. Matthew gives it as something brief and to the point, in place of the long prayers and repetitions which were customary. In Matthew, it is : " Forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil." Luke says : " Forgive us our sins, for we also forgive everyone that is indebted to us." Luke leaves out the doxology : " For thine is the Kingdom and the Power and the Glory." In neither of the Gospels is the wording quite the same as that in common use.

The main thing is not the wording, and the wording differs in both Gospels, but the spirit, the motive with which the prayer is uttered. It does not necessarily follow, that though it is called the Lord's Prayer, Christ himself composed it, though he may have selected it as an example of what a prayer should be, clear, brief and to the point. We are informed that there is an ancient form of Jewish prayer, which dates back to the Babylonian captivity, and may have been brought by the Jews from Babylon. It reads : " Our Father which art in heaven, be gracious unto us ; O Lord our God, hallowed be Thy name, and let the remembrance of Thee be glorified in heaven above, and upon earth here below. Let Thy kingdom reign over us now and for ever. The holy men of old said, remit and forgive unto all men whatsoever they have done against me. And lead us not into temptation, but deliver us from evil things. For thine is the kingdom, and thou shalt reign in glory for ever and for evermore."

A prayer of very great age, would be one which Jesus and his disciples knew in some form, for the prayer we use is evidently a shortened form of the prayer which was old at the time of Christ. This old form like the two forms in Matthew and Luke uses the words : " Lead us not into temptation." Note the word is not " drag " but " lead." " Drag " means that you have to go against your will. " Lead " means that you follow of your own accord. You exercise your will. And that gives the key-note of the whole prayer, which is Will. " Thy will be done." You are not passive in the matter, you are active. You are offering yourself for God's will to be done through you. You are going to use your will.

And that is just what makes all the difference to the sense of the prayer. It is a will prayer. It is not a prayer which passively accepts everything as destiny, but which rouses to exertion, for exertion is greater than destiny.

ULLIN.

AN APPEAL.

We are very pleased to learn that this was carefully considered by the Comber Committee and the following decision arrived at. The Comber Congregation pledge themselves to give £3 towards the extinction of the existing debt, provided that ten other Congregations will undertake the same responsibility. Further, the Comber Congregation will give an annual contribution of £2 if ten other congregations will do the like thing We consider this a very generous and practical proposition and sincerely trust it may have the effect intended, viz : the encouraging of other Congregations to share the burden of responsibility and support. But, apart from the terms of that offer, and its undertaking by ten congregations, it is still open to our other congregations and individuals to give support in accordance with their ability. Now

that the Magazine is the official organ of the Church it should receive support from all. We sincerely hope that the brighter day for which we have longed is now to appear.

G. J. SLIPPER, Business Agent
H. J. ROSSINGTON, Editor.

Reports.

Unity Guild.—By the time these words are read, those who are taking part in the operetta " Jan of Windmill Land " will be hard at it putting the finishing touches to their work to ensure that " it will be all right on the night." All have worked well and it is hoped that their efforts will be rewarded by large audiences, especially as the entire proceeds are to go to the funds of the Domestic Mission, Stanhope Street. There are to be three performances in response to wishes which were expressed at the previous production. These will take place in the Central Hall, on Wednesday, Thursday and Friday, March 11th, 12th and 13th. Tickets, 1/- and 2/-, may be had from the Local Treasurer, or at 35 Rosemary Street, where the plan of reserved seats may be seen and all seats booked. The music is very pretty and a good show is anticipated.

* *

Belfast : First Church.—The Annual Meeting was held in the Central Hall, on 4th February, when a report showing a very satisfactory state of things was submitted, though there has been some falling off in income from certain sources. The average attendance at evening services shows a considerable increase while that at morning service remains about the same. When most of the formal business had been disposed of, musical items were contributed by Mr. A. Taylor, the Organist, and Miss V. E. Curran, Mr. T. Corlett and Mr. J. A. Laird, members of the Choir. This interlude was followed by some further business, when advantage was taken by Mr. R. M. Laird to move a vote of thanks to the Rev. H. J. Rossington, M.A., B.D., not only for presiding at the Meeting, but for the excellent work he has done for liberal religion during all the years he has been amongst us. This was cordially seconded by Mr. R. M'Crum, and having been heartily supported by Mr. T. H. M'Murray, was carried by acclamation. Proceedings closed with pronouncing the Benediction.

* *

Ballee.—The many friends of Mr. Robert M'Cullen, C.E., Organist and Church Treasurer, will be pleased to hear of his marriage to Miss Caven, only daughter of Mr. Robert Caven, Secretary of our Church at Ballee. Every movement for the well-being of our Church life has had their warm sympathy and untiring help. Taking this happy event as a grateful opportunity for congratulating the newly wed, and for giving a tangible expression to the general esteem in which they are held, a small deputation of Church Members waited upon them in their new home at Killough. An earnest wish " that you may have many years of united happiness with good health and good luck in every way that enriches life," was made. The offering was presented not only as a measure of appreciation, but as a token of high regard for the splendid services as Organist and Treasurer, rendered gratuitously for so long a term of years. Mr. M'Cullen is of the third generation to whom we are indebted for promotion of public worship. A suitable reply was made by the recipient, who assured the friends that he hoped to be spared for a long time to go on in the way which had ever been a source of pleasure and pride to him and his forebears, for the greater part of a century. " Good Cricket "—almost a century and " not out."

* *

Banbridge.—Our Annual Sunday School party was very well attended by the Scholars and many of their

parents. The usual willing helpers prepared an excellent tea. Many good old fashioned round games were indulged in. In a glance over the year it was discovered that in spite of much sickness there had been a very good attendance, at the Sunday School Services, and there were more prizes than usual to present. This presentation was made by our esteemed friend and organist Miss Dornan. The last item was a visit (his annual appearance, of Father Christmas, with his basket of over a hundred toys and things. Mr. Victor Bryans left us just before our old friend came in !

Our Congregation suffered a severe loss this month. David Gordon Radcliffe, senior elder and devoted member of the Church of his fathers passed away very quietly on the 17th February, in his seventy-sixth year. There was a large following as his earthly remains were laid to rest in the Old Meeting House Green, showing how he had endeared himself to all. Our deep sympathy is tendered to his surviving son and daughter, two brothers and his sister.

* *

Comber.—The Annual Sunday School Treat and Prize Distribution took place on Friday, January 23rd. An excellent tea was provided to the scholars and teachers. Miss Pinnance and a willing band of helpers presided at the tables. After tea the company adjourned to the large school-room, where a number of the scholars' parents and friends were assembled. Games and competitions were indulged in under the supervision of Mr. P. Andrews and the teachers. There were 118 scholars on the roll, eight of whom qualified for prizes for regular attendance and good conduct during the past year. Mrs. Hind, Ardara, very graciously presented the prizes. During the evening Mr. Harry M'Cormick sang several songs in his usual effective style, and recitations were contributed by Miss Edith Hind and Miss Kathleen Patterson, both of them were heartily encored. The Rev. J. G. Davies proposed a vote of thanks to Mrs. Hind for presenting the prizes and to all who had contributed to the enjoyment and success of the evening. He expressed his gratitude to the parents for the help and encouragement they gave to the school, by sending their children regularly and punctually to school. He referred to the splendid harmony and good fellowship that prevails among the scholars and teachers. The Monthly Social Evening in connection with the Social and Literary Society was held on Wednesday, February 11th. There was an excellent attendance of members and friends. The programme consisted of songs, recitations, games and dancing. We had the pleasure of a visit from Miss Hunter of Belfast, whose exquisite rendering of several pieces, was greatly appreciated by all present. Miss Edith Todd and Miss Watson were heartily applauded for their songs and had to respond to requests for encores. Miss Murdock gave two enjoyable recitations. Miss Eva Andrews played the accompaniments for the singers, and the dance music was supplied by a band composed of the following members, namely, Messrs. Jack Gillespie, William Smyth, Jack Munn, J. Donnan and David Hunter. Miss Eva Andrews was in charge of the tea tables and Miss Clara Galbraith and Miss Edith Todd supervised the programme. A hearty vote of thanks to all the artists and helpers was proposed by the Minister. A very successful evening was brought to a close by the singing of the National Anthem.

* *

Downpatrick.—Our Congregation has recently sustained a severe loss in the death of two of our oldest members—Mr. John Robinson of Kilmore, and Mr. James Madine, of Downpatrick. Until the very end Mr. Robinson retained the deepest interest in all that concerned the Church. For many years he was an honoured Member of the Church

Session and his was a whole life devoted to the principles of our faith. All the claims and duties of the Church Membership found in him a ready sympathy and help—he was a willing and liberal supporter of his Church. In the ending of his days he entered a well-earned rest, and passed at last from amongst us on December 15th, 1924, at the ripe old age of 92. He was interred in the Family Burying Ground, at the Clough Meeting House Graveyard. In Mr. Madine, too, we had one whose chief and constant thought was centered in "The House" at Strain Street. He loved to tell how his father had worshipped there before his day, and he, in his turn, humbly and faithfully upheld the tradition. On Sunday mornings Mr. Madine would be among the first to arrive at the Church, and he had a kind word for old and young alike. When at length sickness prevented his attending the services his constant enquiry was as to the welfare of the Meeting House. He passed away on January 24th, at the age of 77, and was laid to rest in the Graveyard of the Downpatrick Meeting House. With the relatives and friends of the departed ones, we extend our deepest sympathies as a Congregation.

* *

Holywood.—In connection with the Church Guild, Miss Rosamond Praeger, on Thursday evening, January 22nd, gave a very interesting lecture on the subject, "How we make our own Faces." There was a good attendance. Miss Praeger, of course, as a sculptor and painter, has been making faces nearly all her life and many people not only in the North of Ireland, but in many other parts of the world, know what beautiful faces she can make. But to some it was a novel notion that each of us, in a very real sense, makes his own face; that the spirit, the character, of a man makes or mars his countenance, That was her main thesis, and very interestingly she unfolded and illustrated it. She dealt with racial types and also with the influence of occupations on human faces. The lecturer illustrated her subject from English literature, but her most telling illustrations were some of her own sketches, and the clever drawings she made on the blackboard. At Miss Praeger's request there was no chairman and no vote of thanks, but the audience found their own way of expressing their appreciation of what they had heard and seen. In connection with the Church Guild Tennis Club, a very pleasant and successful Whist Drive and Dance took place in the King Edward Memorial Hall, on Thursday night, February 20th. The prizes for the whist were kindly given by Mrs. Sharman D. Neill, Mrs. Gardiner, Mrs. R. Steele, Mrs. W. K. Graham, and Mr. W. Harvey, jun. There was a large attendance. Music was supplied by Mr. R. Armstrong's orchestra.

* *

Larne.—The guild in connection with the above met on Friday evening, 6th February, 1925, when there was a good audience. After praise and prayer the minister delivered a short lecture on "John Ruskin, Scholar, Poet, and Philanthropist," to whom the world is far more indebted than usually supposed. The lecturer touched only upon a few points in the career of this wonderful man, such as his birth and parentage, which was by no means aristocratic. They were told that he was either the son or grandson of a sailor, and that his nearest family connections were a baker and a greengrocer. But nobility in Christ's Kingdom was attained by service. He inherited a fortune of £200,000 from his father, a wealthy member of a firm of wine merchants, and every penny of that fortune he dissipated in various enterprises of benevolence, and for the benefit of art. He built and endowed with £10,000 a school of art in Sheffield. He was intended for the ministry, his father hoping that he would be made a bishop, but he revolted from all religion, and for a time, like Robertson,

of Brighton, was under a cloud of doubt and unbelief. But holding to the eternal verities, such as the distinction between right and wrong, and luxuriating in the beauties and glories of external nature in many lands, he rose from Nature to Nature's God. Wandering through some Alpine district he entered a little Protestant chapel and was horrified to hear the minister condemning to eternal perdition all who did not believe what he was proclaiming, or who had not or would not have the good fortune to believe as he did. On the conclusion of the lecture the chair was taken by Mr. S. M. Baillie, J.P., who submitted the items of a very interesting programme, viz. :—Songs, "Roses" and "Mary of Argyle," Miss Laing; dances, Highland, Sword, and Irish Jig, by Miss Ivy Gingles, who performed with a gracefulness of motion that would do credit to many a profesional danseuse. Mr. Brownlees supplied music on the piccolo to the dancer. He afterwards gave selections on the flute and piccolo, which were very touching. Operatic selections were played by members of the Larne Orchestra, viz.—Piano, Miss Canning; violins, Miss Johnston, Miss M'Kay, Miss M'Murtry, and Mr. Watson (sec.); cornet, Mr. Jim Canning; piccolo, Mr. Brownlees. Song, Miss Blanche Gingles, "The Meeting of the Waters;" encore, "Sing to me the auld Scotch Songs." Recitations, Miss May Drummond, "My Story" and "My Secret"; Songs, Mr. Hugh Hill, "The Stuttering Lover"; encore, "A Chip of the Old Block." The minister thanked all and sundry who had contributed to the pleasure of the evening, and specially congratulated the orchestra, Miss Gingles, Mr. Brownlees, and Mr. Hill. The accompaniments were played by Miss M'Ninch (organist) and Miss Canning. After singing the National Anthem, the meeting was dismissed by the minister pronouncing the Benediction.

* *

Mountpottinger.—In continuation of the Jubilee Celebrations, a Re-Union took place, on Wednesday evening, January 14th. There was a splendid attendance, and proceedings began at 7 o'clock, with tea in the Schoolroom, served under the supervision of Mrs. M'Cullough. Before adjourning to the Church, for a programme of Music and Speeches, Mrs. Joseph Worthington, of Torquay, unveiled a group of photographs of Superintendents of the Sunday School from its foundation in 1862, to the present day. The unveiling was to have been performed by Mrs. Henry Napier, but she was unfortunately, because of an accident which befell her some days earlier, unable to be present. The group comprises photos of Robert M'Calmont, James M'Williams, Henry Napier, James Orr, John Allen, Blakely Kennedy, and Edgar Renard Jackson. Mrs. Worthington in a brief and happy speech, said she felt highly honoured in being asked to unveil that picture, and in which her revered father found a place. She hoped the group would serve as an incentive to greater effort on the part of all concerned with Mountpottinger, and that they would strive to realize something of the enthusiasm and faithfulness of these men in their work for the Sunday-School and Church. The unveiling ceremony over, the company then assembled in the Church, and the Choir opened the programme with a glee, under the leadership of Mr. Shepherd, who also acted as accompanist. Speeches reminiscent and humourous were delivered by Revs. Joseph Worthington, of Torquay, Albert Whitford, of Moneyrea, Messrs. Councillor George Stewart, Royal Bakery, Joseph Johnston, J. H. Gilliland, James Orr, John Allen, and Edgar R. Jackson. Songs were rendered by Mrs. John Allen, Miss Ada Beattie, Messrs. Lewis, Watters, and Walter Wilson. The Rev. M. Watkins, presided. On the following Sunday, January 18th, the last of the series of Special Services were held, and the preacher for the day was the Rev. C. M. Wright, M.A., of Liverpool. The interest centreing in Mr. Wright's

visit was primarily because his late father was a former minister of Mountpottinger, and whose memory is held in deep reverence by older members of the Congregation; but, having seen and heard Mr. Wright, the interest in him, in future, will not rest solely on that ground. His eloquent sermons were a fitting conclusion to the celebrations which brought so vividly before us the life and labours of fifty and sixty years ago. The Annual Sunday School Party and Distribution of Prizes, which had perforce been postponed owing to the Jubilee Celebrations, which took place in January, was duly brought off on Friday, February 13th. It is satisfactory to note that the number of Prizes awarded for regular attendance showed an increase on the previous year and it is to be hoped when the present year's figures are made up they will likewise show an advance. Following the serving of tea a section of the scholars under the direction of Rev. M. Watkins, and aided by Mr. L. Watters, rendered in an acceptable manner several choruses, whilst an amusing costume duet was given by Irene Cowan and Evelyn Beattie. Solo dances in costume were rendered by Agnes M'Murray and Dorothy Wallace, whilst Ada Beattie recited two poems in a manner that showed good training. As a little change from the usual procedure of asking some member of the congregation to present the book prizes this pleasing duty was undertaken by the Minister himself, the chair being occupied by Mr. E. R. Jackson. As a finale to the evening's proceedings, a number of gifts were distributed to the scholars and their friends from the large "Pillar Box," which occupied a position in the room.

* *

Newry.—The Annual Sunday School Party and Prize Distribution was held

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in the School-room, on Tuesday, 17th February, and there was a good attendance. Tea was served to the scholars under the supervision of the Misses Warnock, Mrs. Slipper, and Miss Mitchell, after which games were indulged in. At an interval, with the Rev. G. J. Slipper in the chair, Mr. C. Warnock, superintendent, briefly reviewed the year's work. He was glad to say that progress had been made and the Sunday School was in a healthy condition. The Chairman called upon Miss Mary Warnock, who was formerly a teacher in the Sunday School, to present the prizes to the Scholars, after which she said a few words of encouragement to their Scholars. The Chairman, in proposing thanks to the Superintendent and teachers for their services, expressed his pleasure at the hopeful report on the state of the School. He urged the unsuccessful scholars to greater effort in the future. Recitations were given by Misses Minnie Berry, Minnie Gordon, Minnie Little, and Annie M'Cracken, and a duet by Misses Cissie and Essie Cowan. Altogether a very happy evening was spent, and the proceedings, which were opened by Hymn and Prayer, were closed by the Benediction. The following is a list of the prize-winners :—Mrs. Slipper's Class—1st prize—Ada Mitchell ; 2nd prize—James Cunningham, Robert Mitchell ; 3rd prize—Annie M'Cracken ; William M'Cracken; Gibert Gordon and Agnes May Little. Miss Berry's Class.—1st prize—George Wharton (Talbot Street) James Wharton ; 2nd prize—Fred Cunningham ; Maisie M'Cracken ; 3rd prize—Robert M'Cracken. Miss S. Warnock's Class—1st prize—Robert Wharton, Willie Wharton ; 2nd prize—Joe M'Cracken, Annie Cinnungham, Leonard Cunningham, Sadie Wharton; 3rd prize—Minnie Berry, George Wharton (Crobane), Charlie Wharton, George Little.

Obituary.

Mrs. H. Lamont Orr, Mountpottinger

On Monday, January 19th, Mrs. H. L. Orr, died after a long and trying illness, and our Church at Mountpottinger lost a wise, devoted and generous member.

From the day when she became attached to our Church in the North of Ireland to that of her death, she gave her of time, and service unstintingly in the furtherance of its welfare. Born and bred in the Presbyterian Church of Scotland, she brought with her, on her marriage, to the country of her adoption, a deep rooted love of the Kirk, and its ministrations, also a wide charity and liberality of mind. These latter qualities were native of her character, and were no doubt strengthened and confirmed by the poetry of her beloved shireman, Robert Burns. She admired Burns, not simply because he was a native of her countryside, but because his poetry expressed so faithfully the humanistic instincts of her heart.

Combined with these beautiful traits in her character, were also youthfulness of spirit, a shrewd and practical turn of mind. If she entered with zest, as she invariably did, into the social activities of Church life, and the wide circle of her friendly relations, she never forgot the work behind the scenes to make this lighter side of life run smoothly. And when it came to undertaking the graver responsibilities of Church work she never shirked them.

When many seek for ease that middle life seems to bring, she undertook with buoyant vigour the duties of Secretary of the Sunday-School, and when near the Psalmist's allotted span of life she did not hesitate to step into the breach for a couple of years, so that the Sewing Circle might not lack the services of a Secretary.

No Sunday-School function, or Church Service was ever deemed complete without the presence of Grannie Orr, as she was affectionately called, and no Sunday School Conference, Service, or Meeting of importance connected with our Non-Subscribing Presbyterian Church, was held without her being present. Such were her interest and devoted loyalty.

With fine fortitude she bore uncomplainingly the pain and anguish of the lingering illness that came upon her; and though she knew from the beginning that her case was hopeless, her spirit never quailed.

We shall miss her greatly in our religious and social activities, but her memory will live on, and the unswerving integrity of her character, generosity of spirit, and devotion to public and private worship, will be an abiding inspiration to all who knew her. She was in spirit and in truth, a "repairer of the breach," and a "restorer of paths to dwell in."

The funeral which was private, took place on the 20th, and the services at the house, and graveside, at Moneyrea, were conducted by the Rev. M. Watkins. A Memorial Service was held on Sunday morning, January 25th, when Mr. Watkins paid an eloquent tribute to the memory of Mrs. Orr. As a token, expressive of sympathy with the sorrowing members of the family, the congregation, stood up for a few moments in reverent silence at the service.

Rev. Thomas Dunkerley, B.A.

In last month's issue of the Magazine we gave expression to the deep and widespread regret occasioned by the death of one dear to so many persons in the North of Ireland. We would now mention further details not then to hand, which concern the funeral. Unfortunately, owing to an attack of influenza his colleague, the Rev. J. G. Davies, of Comber, was unable to make the journey to England. In fact his own people quite wisely prohibited his going. Hence, the Rev. J. H Weatherall, M.A., of Essex Church, London, officiated both at the house in Stamford and also at the Leicester Crematorium. Mr. Davies held a very impressive service in the Comber Unitarian Church, giving felicitous expression to the esteem felt for Mr. Dunkerley, by his Comber friends. It is proposed to bring over the ashes of Mr. and Mrs. Dunkerley, for interment in the Burial Ground at Comber.

Miss Anna Watson, Killinchy.

We regret to record the passing away on Saturday, 17th January, 1925, in the 85th year of her age, of Miss Anna Watson, Temple Brook Valley, Killinchy, eldest daughter of the late Rev. Samuel Watson, M.A., first minister of the Remonstrant Presbyterian Congregation of Killinchy. She succumbed to a short illness induced by an influenza cold that later developed into congestion of the lungs.

Miss Watson during her long life possessed a robust constitution, displayed an active and energetic spirit even to the end and maintained a disposition which enabled her to rise supreme above "the slings and arrows of outrageous fortune." Her high mettle had such consistency, that she was enabled, come weal, come woe, to present a brave and cheerful face to the world.

It may be truthfully said of her that she owed no man anything; but, by contrast, her generosity and consistent self-sacrifice enabled her to perform innumerable kindnesses to all who ever sought her assistance. She would go to infinite trouble, spend time, energy and means to gratify other people; but was unusually slow in accepting any return for the pains she undertook to serve others. For long years, far beyond the years of

promise, she dwelt in this neighbourhood, having outlived most of the companions of her younger days. Her memory is revered in Killinchy for what she was in herself, for her uprightness of character which was apparent to all who knew her, for her scrupulous regard for the truth, for the purity of her life, her dignity and charm were ever safeguarded by her spirit of noble independence.

While we revere her memory for what she was in herself in that she fought the good fight of faith in spite of innumerable obstacles, and emerged, if not unscathed, yet unsubdued through them all; while we are impelled to pay this meed of respect to her personal qualities, which were more than usually noteworthy, we remember that she was a true representative of a remarkable family, who had left their impress on the religious life of Co. Down. Her father and uncles were enlightened and scholarly leaders of men, we may say pioneers of civil and religious liberty in this brave province of Ulster. All that was progressive and ameliorative in the movements of their day they expoused as their own cause. Some of her connections met the fate of all pioneers and suffered for their convictions, but we have never heard that any of them regretted their faithfulness or abated in the least their ardour for freedom, justice and truth. The subject of this notice lived in accordance with this honourable tradition. She never forgot "the rock whence she was hewn and the hole of the pit whence she was digged." This high ideal sustained her throughout the vicissitudes of her mortal life. In this and other respects she was a pattern and example to many. We need wish nothing better for her acquaintances and friends than that they may meet the trials and difficulties which remain for them to face with the same fortitude, the same courage and the spirit which rises superior to all discouragements.

She leaves behind to mourn her loss an aged sister, some four years younger than herself. To Miss Sara Watson, much sympathy is extended in the neighbourhood. She is held in affectionate regard by all who know her.

The Rev. D. J. Williams officiated at the funeral on Tuesday, January 20th., at one o'clock The interment taking place in the family vault in the New Meeting House Green, Killinchy.

DOUGLAS BARRON.

Much sympathy will be extended to the Rev. John Barron, Minister of Ballyhemlin, on the death of his son, Douglas, which took place on Friday, 13th February, 1925.

The lad met with a riding accident four years ago, and since then has been an invalid, notwithstanding all the medical and nursing care which he received.

Of a bright and cheery disposition, he never complained, but made his days happy by drawing, painting, listening-in and pleasant conversations with his many visitors. The funeral, which was very largely attended, took place on the 17th, to Ballyhemlin. There were many floral tributes, bearing testimony to the affection in which he was held. The services in the Church and at the grave were conducted by the Revs. J. Joseph Magill and W. H. Townley Tilson.

DEATHS.

ORR.—On the 19th January, at her residence, Knockvarre, Haddington Gardens, Belfast, Mrs. Orr, widow of the late Hugh Lamont Orr, in her 75th year.

BARRON.—On February 13th, 1925, at Ballyhemlin Manse, Ballywalter, Co. Down, William Douglas Barron, aged 22 years. "Rest in the Eternal."

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